[140 cont.]
175 Kirghiz-Kazaks without paying duty (3).
[648 439]

3. See Miller, History of Siberia /Opisanie Sibirskogo Tsarstva.../, p. 87, and Karamzin, op. cit., Vol. IX, p. 661.

The conquest of Siberia which took place not long after brought this people closer to the Russians.

[643] [141] Kuchum, the last khan of Siberia, was himself a Kirghiz-Kazak. When he had made himself master of Isker by force of arms and by putting to death the princes Yediger and [662] Bekbulat, who ruled there (1), it was indispensable that he have

1. See the Chronicles of Siberia; Fisher's History of Siberia /Sibirskaia Istoriia..., 1774/, introduction, article 84; Karamzin's history of the Russian empire, Vol. IX, p. 644.

around him an army made up of his former compatriots. Thus Yermak and the companions of his adventures undoubtedly fought against the real Kazaks, or Kirghiz-Kazaks.

[721 797] Murtaza, Kuchum's father, was probably quite a powerful sovereign, for he not only gave his son a year to conquer the land, but also sent him additional mullahs to spread the Moslem religion in Siberia (2).

2. See Miller's History of Siberia and Fisher's History of Siberia, introduction, articles 86 and 87.

175 After Yermak, Kuchum, as we know, was driven out of
648 Isker by Seidak, who later fell into the hands of the Russians.
662 Uraz Mehmet, the tsarevitch or sultan of the Kazaks and nephew of Tevkel, who called himself khan of the Kazaks and

/222 cont./

777 bury a handful of salt in a small bag. When he starts out on the
789 dangerous day the Kirghiz /Kazak/ disinters the small bag and takes it with him, believing that this will insure him against misfortune. Amulets are quite widespread, being hung both on favorite animals and on children (on the chest for boys and sometimes in the hair of little girls).

756 From earlier paganism the Kirghiz /Kazak/ retain a belief in the baksi /bakshi/ (shaman). He is usually an old man to whom
• 797 they turn for the healing of sicknesses. Christianity is finding conversion among the Kirghiz /Kazak/ very difficult. The activity of the Semipalatinsk and Turgai Kirghiz /Kazak/ missions has not produced noticeable results. The preaching has had some success only among the poor people (dzhetak or baygush), for whom purely material considerations are not least important among the incentives for adopting Christianity. Cases of reconversion to Islam are not rare.

793 Any man who is the slightest bit literate can be a mullah. There are very few of them in the steppe, however. These are people for the most part who can scarcely read the Tatar language, and do not know a single word of Arabic, but have learned several prayers from the Koran by heart. These mullahs travel about among the auls, performing marriages and participating in funerals. But quite often weddings and funerals take place without them as well. In the Kazakh wedding, as has been said earlier, the civil part, that is, the property, plays the main role, while the funerals of the poor must perforce take place without mullahs, since there is no profit from the poor. There are among these mullahs some persons who have received some /349/ religious instruction in Samarkand and Bukhara and who are venerated by the people, but the majority are pitiful ignoramuses and parasites, extracting various advantages from a gullible people, resorting to sorcery for these ends and in general to rites and inventions out of their own imagination.

771 In spite of this weak development of
797 religious ideas among the people and the complete absence of a Moslem ecclesiastical hierarchy, it may be said that there is very little Christianity among the Kazakhs. One obstacle to the dissemination of the Eastern Orthodox faith is the veneration of ikons, which is oriented too sharply against the first principle of Islam and is completely incomprehensible to people who have grown up under the influence of diametrically opposite views on this subject. A more important reason for the lack of dissemination of Christianity among

771 the Kazakhs is the form of action adopted by
797 the Russians themselves, who have long since been taking pains to make the nomads zealous Moslems, and have built mechets and established mullahs, etc. for this end.

771 But the suffocating atmosphere of the mosques can never be attractive to the nomads, who are accustomed to the open air of the steppes, and consequently none of the Kazakhs attend the mechets built by the Russians.

788 Although the Kazakhs are officially considered Moslems, the Moslem rites are only little known by them. Of the namaz /prayers/ performed five times, they observe only the
785 morning and evening prayers. The Kazakhs have a decided aversion to the fasts because of inherent gluttony and because of the impossibility of picking and choosing their food.

000 In summary, the religious indifference of the Kazakhs is very conducive to the introduction of a more civilized influence among them.

871 Education. In regard to education, the Kazakhs are at a very low stage of development, although their ability is quite good, as far as one may judge from those who received some education.

[212] At the present time there is, of course, very little literacy among the Tatar people. Only the mullahs and functionaries can read and write. Instead of signatures the people use the stamps of their clans. Usually, the instruction of the young is handled by the mullahs who move in winter for this purpose /350/